

פרשיות אהרי מות וקדשים / Parshiot Acharei Mot and Kedoshim

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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Be holy as I am holy

השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 16:1-20:27
הפטרה: Ezekiel 22"1-19; Amos 9:7-15
הברית: Hebrews 9:11-28; 1 Corinthians 6:9-20, 1
החדשה Peter 1:13-16

This week is again a double portion and our reading falls on *Vayikra / Leviticus 17:8-19:14*. In the section of the text we are looking at for this week (*Vayikra / Leviticus 19, Parashat Kedoshim*) there is an interesting organization of topics. The beginning statements of the text suggest this portion of the Torah was said at a gathering of the entire assembly of Yisrael (*19:1-2*). In order to understand the implications on the organization of the text we need to outline

Outline

1. Holiness
2. Duty to parents
3. Observance of the Shabbat 20
4. Against idolatry
5. Peace offerings
6. The gleanings of the harvest to be left for the poor
7. No stealing or lying 25
8. Swearing falsely
9. Defrauding the hireling
10. Laws on the deaf and the blind
11. Respect of persons in judgment
12. Tale-bearing
13. Hatred and un-charitableness 30
14. Revenge
15. Love your neighbor as yourself

what is written: (i) holiness, (ii) honoring your parents (*19:3*), (iii) observing the Shabbat (*19:3*), (iv) do not commit adultery, (v) peace offerings, (vi) the gleanings of the harvest are left for the poor, (vii) no stealing or lying, (viii) swearing falsely, (ix) defrauding your hired help, (x) do no harm to the deaf and the blind (xi) respect of persons in judgment (xii) tale bearing, (xiii) hatred and un-charitableness, (xiv) not taking revenge or holding a grudge (*19:18*), and (xv) to love your neighbor as yourself. (*19:18*).

Here Yisrael is commanded to be holy, live righteously, love they neighbor and keep the mitzvot (commandments).

The most interesting feature of the text is the particular ordering of topics on ceremonial precepts and interpersonal relationships. *Vayikra / Leviticus 19* begin with the mitzvah to be Holy and then what follows is a list of mitzvot on how one relates to everyone else. This suggests part of our devotion to the Most High G-d is demonstrated in our relationship to others. This requires an inward reverence and esteem which is followed by an outward respect and obedience for G-d. The order of the text indicates a holy life is distinguished by a heart that is eager to be as helpful as possible to others who stand in need of assistance.

ויקרא 19:1-13

Vayikra / Leviticus 19:1-13
 19:1 Then the Lord spoke to Moses, saying: 19:2 'Speak to all the congregation of the sons of Israel and say to them, 'You shall be holy, for I the Lord your God am holy. 19:3 'Every one of you shall reverence his mother and his father, and you shall keep My sabbaths; I am the Lord your God. 19:4 'Do not turn to idols or make for yourselves molten gods; I am the Lord your God. 19:5 'Now when you offer a sacrifice of peace offerings to the Lord, you shall offer it so that you may be accepted. 19:6 'It shall be eaten the same day you offer it, and the next day; but what remains until the third day shall be burned with fire. 19:7 'So if it is eaten at all on the third day, it is an offense; it will not be accepted. 19:8 'Everyone who eats it will bear his iniquity, for he has profaned the holy thing of the Lord; and that person shall be cut off from his people. 19:9 'Now when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. 19:10 'Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. I am the Lord your God. 19:11 'You shall not steal, nor deal falsely, nor lie to one another. 19:12 'You shall not swear falsely by My name, so as to profane the name of your God; I am the Lord. 19:13 'You shall not oppress your neighbor, nor rob him. The wages of a hired man are not to remain with you all night until morning. (NASB) Lev19:14 'You shall not curse a deaf man, nor place a stumbling block before the blind, but you shall revere your God; I am the Lord. 19:15 'You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly. 19:16 'You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the Lord. 19:17 'You shall not hate your fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him. 19:18 'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord. (NASB)

(1) רש' וידבר יהוה אל־משה לאמר: דבר אל־כל־עדת בני־יִשְׂרָאֵל ויאמרת אליהם קדשים תהיו כי קדוש אני יהוה אלהיכם: איש אמו ואביו תיראו ואת־שבתתי תשמרו אני יהוה אלהיכם: אל־תפנו אלה־אלילים ואלהי מסכה לא תעשו לכם אני יהוה אלהיכם: וכי תזבחו זבח שלמים ליהוה לרצונכם תזבחהו: ביום זבחתם יאכל ומזבחת והנותר עד־יום השלישי באש ישרף: ואם האכל יאכל ביום השלישי פגול הוא לא ירעה: ואכלו עונו ישא כי־את־קדש יהוה חלל ונכרתה הנפש ההוא מעמיה: ובקצרכם את־קציר ארצכם לא תכלה פאת שדה לקצר ולקט קצירך לא תלקט: וכרמך לא תעולל ופרט כרמך לא תלקט לעני ולגור תשוב אתם אני יהוה אלהיכם: לא תגנבו ולא־תכחשו ולא־תשקרו איש בעמיתו: ולא־תשבשו בשמי לשקר וחללת את־שם אלהיך אני יהוה: לא־תעשק את־רעהך ולא תגול לא־תלין פעלת שכיר אתך עד־בקר: לא־תקלל חרש ולפני עור לא תתן מכשל ויראת מאלהיך אני יהוה: לא־תעשו עול במשפט לא־תשא פני־דל ולא תהדר פני גדול בצדק תשפט עמיתך: לא־תלה רכיל בעמך לא תעמד על־דמ רעה אני יהוה: לא־תשנא את־אחיו בלבבך הוכח תוכיח את־עמיתך ולא־תשא עליו חטא: לא־תקם ולא־תטר את־בני עמך ואהבת לרעהך כמוך אני יהוה: את־הקטני תשמרו בהמתך לא

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Vayikra / Leviticus 19 instructs us that our lives should be an imitation of HaShem, brotherly love, humility, charity, honesty, forgiveness, and temperance. There is an interesting parallel taught by Peter in *2 Peter 1:2-10*.

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2 Peter 1:2-10

1:2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; 1:3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. 1:4 For by these He

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60 *has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. 1:5 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, 1:6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, 1:7 and in your godliness, brotherly kindness, and in your brotherly kindness, love. 1:8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. 1:9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. 1:10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; (NASB)*

75 Peter begins his letter discussing “life and godliness” and leads into moral life, self-control (temperance), and brotherly kindness and love. A lot of the basic principles in the knowledge of G-d listed here by Peter are a close parallel to what is taught in the Torah. In fact, Peter directly quotes the LXX in his first letter (*1 Peter*) comparing *Vayikra / Leviticus 19:2* and *1 Peter 1:16*.

LXX: Leviticus 19:2

συναγωγῇ τῶν υἱῶν Ἰσραὴλ, καὶ ἐρεῖς πρὸς αὐτοὺς, ἅγιοι 2
ἔσεσθε, ὅτι ἅγιος ἐγὼ Κύριος ὁ Θεὸς ὑμῶν. Ἐκαστος πατέρα 3
αὐτοῦ καὶ μητέρα αὐτοῦ φοβείσθω, καὶ τὰ σάββατά μου
φυλάξεσθε· ἐγὼ Κύριος ὁ Θεὸς ὑμῶν. Οὐκ ἐπακολουθήσετε 4
εἰδώλοις, καὶ θεοὺς χωνευτοὺς οὐ ποιήσετε ὑμῖν· ἐγὼ Κύριος
ὁ Θεὸς ὑμῶν. Καὶ ἐὰν θύσητε θυσίαν σωτηρίου τῷ Κυρίῳ, 5

1 Peter 1:16
1:16 because it is written, 'You shall be holy, for I am holy.' (NASB)

1 Peter 1:16

1:16 διότι γεγραπται αγιοι γενεσθε οτι εγω αγιος ειμι (GRK)

85 The use of this phrase in the Ketuvei Shelachim (Apostolic Writings) it becomes apparent that G-d's mitzvah to “be holy for I am holy” is not merely one mitzvah in a list of mitzvot, but this is the key mitzvah that contains the entire chapter. Specifically, fearing one's parents (*19:3*), keeping His Shabbat (*19:3*), rejecting idolatry (*19:4*), worshiping G-d according to his specifications (*19:5-8*), caring for foreigners and the needy (*19:9-10*), not stealing or lying (*19:11*), not swearing falsely (*19:12*), and loving your neighbor (*19:18*) juxtaposed to the mitzvah to be holy suggests the entire chapter is an explanation on what it means to be holy “in all conduct.” Parashat Kedoshim is a powerful text on holy living. These verses and especially *19:17-18* demonstrate the holiness G-d wants from His people has always been a heart of holiness that manifests itself in our lives. To be holy as G-d is holy is to have the same excellence of character and conduct distinguishing us from the world.

100 This week's study shows us the great influence the Torah has upon the
writings of the Shelachim (Apostles). The Torah contains useful lessons showing
us we should not skip the Law of Moshe as having no practical application to us
today. The truth is the Torah provides a depth of teaching not found anywhere
else.

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Be Blessed in Yeshua our Messiah!

140 הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever